

The American Friend

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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

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SOME PIN HOLE PARIS PEEPS AT FRENCH QUAKERDOM

At the top of Eiffel Tower may be bought tiny little toy field-glasses, on the lenses of which are painted microscopic sized pictures of Paris. Sightseers, by peering through these lenses, which is like trying to look through pin holes, behold brightly colored scenes from Paris in all its glory. Hence, even on cloudy days when Paris may be hidden far below in fog, travellers find that their Eiffel Tower tour has not been done in vain, for through the tiny toy field glasses, they have "pin hole peeps" at Paris. Just so, and without boasting, we believe that Friends and others who visit the *Centre Quaker International de Paris* may find there the whole Society of Friends "en miniature"; they may there take "pin hole peeps" at Quakerdom. A commentary on some of the more obvious "peeps" follows.

Scene One. Throughout its long history, the Meeting for Worship has been the most distinctive feature of our Society. French Friends have adopted the Friends' method of worship, and twice each week they hold meetings based on silent waiting. These meetings mean much to the attenders, for in a country in which the Christian religion is ridiculed in so many circles, and in which there are so many honored non-religious groups with social and international ideals similar to those of Friends, it is no more than natural that only persons who believe very firmly in a religious interpretation of life, and who cherish opportunities of worshipping together in silent waiting will become members of the Society of Friends in France or attend its meetings.

Scene Two. From the beginning, Friends have been leaders in prison reform, so it is not surprising to learn that French Friends in the Paris Centre helped launch a prison reform organization nine years ago which now has eleven local branches in different parts of France; publishes a monthly paper for women prisoners (the only periodical they are allowed to receive); helps prisoners and their families solve many personal difficulties; organizes musical and literary programs in prisons, and helps bring about progressive penal legislation and reform. Recently a new Committee, specializing in the problem of juvenile delinquency in France, has been organized.

Their monthly magazine *L'Enfance Coupable*, of which Magdeleine Levy, a Friend, is editor, is the only French publication devoted to this problem. Five French Friends have been appointed by the French Government as prison visitors. Considering the small number of Friends in France, and the care with which official visitors are appointed, this is a significant record.

Scene Three. Just as the Society of Friends may be said to have been born caring for refugees, so the Paris Centre was brought into existence for what may be called World War refugees. Today one of our Centre's greatest efforts, with a special committee, separate premises and separate accounts, is the work for German refugees. Last year our refugee committee dealt with over a thousand cases (families and individuals), and the extent of its work and service in this urgent task is only limited by the amount of financial contributions received. Our Centre is the only non-Jewish committee in Paris giving relief, and has been chosen by the Christian churches in the United States, England and Switzerland as the committee in France through which they will do their refugee work.

Scene Four. With the large number of Friends' schools, colleges, teachers and professors, giving witness to the interest of the Society of Friends in education, it was to be expected that student clubs should be started in the Paris Centre. During several years now, this international student work has been growing. Already former members of the clubs are doing interesting work in many countries as well as in France, which convinces us that through these clubs many young

people have found more surely their way in life, and have become concerned in helping bring about a cooperative and peaceful world.

Scene Five. Neither the Society of Friends throughout the world, nor the Paris Centre, is merely a Peace Society, although this accusation is sometimes brought against them; yet both are probably more widely known for their peace activities than for any other activity. The Paris Centre has tried to keep ever in mind that it was founded as an Embassy of Goodwill. It is now actively represented in the two Liaison Committees—the French Associations working for Peace through education, and the large International Associations, which meet under the auspices of the International Institute of Intellectual Cooperation. It is represented on the organizing committee of the World Peace Gathering planned for 1937. Some of the most active, although small, French Peace societies, use our Centre as their headquarters or hold lectures there. Last summer our Centre took a very active part in promoting International Peace Camps and walking tours in England, France, Switzerland, and Austria.

And the Centre is *international*. About twenty-five nationalities are represented in the clubs; guests from twenty-one different nations have been received in the Quaker Home. At a meeting for worship not long ago persons from eight different nations were present; and still more recently, at another meeting for worship, persons of nine different nationalities worshipped together. Not including refugees or club attenders, our Centre has nearly three hundred foreign visitors a year. (To convince them that we understand a little bit about true Quaker hospitality, we usually serve them a cup of *The Mennell* (Robert O. Mennell's best tea, for sale in our bookshop).

For Friends and others who will not be able to visit our Centre and thus see for themselves what goes on there and become convinced that in our Centre practically all characteristics of the Society of Friends, both good and bad, may be found, may I conclude by saying briefly that the Paris Centre is a welfare organization, a refugee committee, a social centre, a peace bureau, a travel agency, a bookshop, an information bureau, an editorial office, a lecture bureau, a student club house, a library and reading room, a prison reform centre, a tea room, and a Friends Meeting for Worship—all joined together by that rather indefinable but most real something which Friends call the Quaker spirit.

J. MAHLON HARVEY,
American Representative in
the Friends Paris Centre.

ONE GOLDEN BEAD

The days are beads I string upon,
My fragile thread of life.
And some are dull and tarnished,
With discontent and strife.
Some are dark with loneliness,
And marred with doubt and fear.
But they are done. The morning
breaks—
Another day is here.

Another day! Dear God, I pray,
That I, by word and deed
May make, with Joy, of this *today*
One golden bead!

ANNA VERNON.

Pendleton, Indiana.

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WALTER C. WOODWARD

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Waiting for the Equinox

By Rufus M. Jones

THIS has been in most parts of our heritage a record winter for cold, for snow and for blizzard conditions. It was predicted in the autumn that a "soft" winter was to be expected. The "oldest inhabitant," the usual "prophets" of weather, the "signs," such as slight thickness of fur on animals, small stock of food laid up by the squirrels, tendency on the part of birds not to migrate very far south, all gave promise of easy times ahead. Unfortunately none of the optimists who promised everything offered to insure us against cold and drifts and empty coal bins. We have watched the thermometer make new low records, we have worked our way through drifts that reminded us of the "winter of 1889," we have seen the tons of coal fade away from the bins, we have read the tales of hardship and suffering which the poor have had to endure from the staggering cold, and we have been able to find only one source of comfort—the vernal equinox is not very far off. That is our one hope! It is sure to come. It came last year and year before that and every spring since the world was made and the poles tilted to the ecliptic!

What an *idea* that was to tilt the earth twenty-three degrees and thirty seconds to the plane of its orbit! That makes all the difference. It is that fact that gives us hope now in the midst of our snows and scowling skies and winds from Nova Zembla. It is that tilt that makes the equinox come round when we need it, and it was that which gave Job such confidence in the midst of his troubles—"Canst thou bring forth Mazzaroth in his seasons"? No, but God can and does.

There is a point in the journey of the earth when the tilt begins to work favorably for us. It brings the earth to a position where it begins to get the perpendicular rays of light and heat from the sun. What no man, nor all men working together, nor all the W.P.A. brigades of the New Deal could do, is "done for us without us." It is another beautiful instance of Cosmic Free Grace. The cold air will change to balmy breezes. The penetrating rays will eat the snow. The ice will go "honeycombed." The frozen earth will yield and soften. The lost daughter of Ceres will waken to life and come back laden with leaves and

flowers. In short we shall be in the miracle of the vernal equinox again. We shall see the violet and hear the robin once more, and know that the "tilt" is operating as of old.

Unfortunately, we do not seem to have any "tilt," any vernal equinox, for our other kind of world, the world of our social hopes. There is no regular orbit on which we can count. There is no fixed point in the process of the years at which a new warmth of love and understanding suddenly melts the old hard social customs, "honeycombs" the congealed systems of greed, and sets the new life-sap flowing that will bring the bud and flower and seed and fruit of a new order of human society. We cannot predict the date of this other equinox. We cannot say to the sufferer from injustice and wrong, "Wait a bit in the midst of your snow and cold and ice, a tilt of the world is working for you. It promises an equinox that is bound to melt every wall which separates men into classes. It is sure to thaw the hardest heart. It is certain to make these cities of hate and bitterness and warfare as lovely and beautiful as watered gardens."

No, we cannot predict the date of the social equinox. There is no mathematics that enables us to work out the almanac for this other Mazzaroth. But we may be sure that Cosmic Free Grace is not exhausted in the world of outward spaces. Does any one suppose that the tilt is an accident and that the inevitable equinox is an accident of that first accident? Or is there some intelligent Mind that binds the sweet influences of Pleiades, and brings forth Mazzaroth in his season? And if there is an intelligent purpose in the Cosmic stream, must there not much more be a Mother Sea of Spirit behind our little lives that are spirits? And if so, may there not come into us from beyond us fresh installments of life, new equinoxes of melting warmth, new incursions of love and truth? It seems to me at least that history is in the main, not the story of wars and disasters, but rather the story of new installments of life, new equinoxes of the Spirit. Perhaps one is just ahead.

Haverford, Pennsylvania.

In Praise of Asceticism

By Clarence E. Tobias, Jr.

An address delivered September 24, 1935, at Palm Schwenckfelder Church, Palm, Pennsylvania, at the 201st Memorial Day Exercises in commemoration of the persecution and suffering in Silesia, and of the safe arrival in Colonial Pennsylvania, of the followers of Caspar Schwenckfeld. Clarence Tobias, a Friend, is Headmaster of Perkiomen School, Pennsburg, Pennsylvania.

RELIGIONS must change if they are to live; not only to re-adapt themselves to new world conditions, but also to express the inward dynamic by which they gain whatever reality they have. The inward dynamic of religion, particularly in the religion of the individual, sometimes expresses itself in slow outstretchings into new areas of religious activity, but at other times it brings about such distinct mutations in the externals of cult activity and soul level that history records a reformation in the Church. The mark of a reformation is not in the amount of change produced, but in the rapidity of the change. Great change in religion may take place in so gradual a way as to escape notice! A reformation is a religious change which has come too late, and hence must be too hurried. This haste means spiritual leakage, loss as well as gain, and closing of old opportunities as well as opening of new ones, so that in the long run the "balance of the ledger" may not be proven to be a credit because there has been such a large shrinkage of religious assets.

SPIRITUAL LEAKAGE THROUGH REFORMATIONS

Many, if not all, of the smaller Christian sects were founded by reformations rather than by gradual processes. It is only in the Catholic Church; only in the Church which keeps unbroken its connection with the past; only in the Church which has a membership in the saints who have gone before as well as in the martyrs of the present, that gradual gains can be made and the losses of a reformation may be avoided. We who are members of the Christian groups which were founded in upheaval, would do well, not only to prize our advances, but also to discover what has been lost, and then to strive earnestly to recover it.

The days of a new reformation may be at hand now. There are abundant evidences of spiritual dynamic in the Christian Church. Some of the necessary small and gradual changes have been made, but I am perfectly sure that there is a terrific lag between what should have been done and what has been done. A reformation may be necessary to "catch up." Woe betide us if this reformation comes before we have regained the losses of the reformation which brought our groups into being, for, once overtaken, we can never regain them; for then we must go on like a child who is born a cripple and whose parents never take advantage of the corrective skill of the orthopedic surgeon. In this light, particularly, the common practice of a rule of life is important to the members of smaller denominations, since the loss of the ascetic practices of both the layman and priest was perhaps the greatest spiritual waste of the reformation which founded our sects; and we have as yet done very little to repair it.

WHAT MARTIN LUTHER LOST

The life of Martin Luther alone represents in a graphic way how the loss of ascetic practices has affected the Protestant peoples. Luther built his reformation around his

own spiritual life and power. This spiritual life was built up almost entirely by his own rule of life, and his own ascetic practices. While he was a member of the Catholic Church, he kept regular times of prayer, he kept fast days, he had his program of time for meditation, he ate simple food, and he did many other things for the sheer love of God and the training of his own soul in the spiritual life which are not required by ethics. From this came the strength of spirit which gave him the courage and energy to follow his vision of the purified Church. Then he left the Church, and its insistence on regularity and discipline. The result was terrific. In the later part of his life he was fat with the superfluities of rich food and spiritual indolence. His many daily activities and the demands of the ecclesiastical work of organization he was doing left him no time for prayer and meditation. His soul shriveled, his spiritual life dwindled, he lost his dynamic, and ended life as a mean, petulant and uncontrolled old autocrat, almost totally without the sweetness of soul which could have been his had he kept his former rule of life. All around him men were doing this same thing. The great strength of the Church of the middle ages was in its asceticism and in the spiritual geniuses produced by this asceticism. The Protestant Reformation "threw the baby out with the bath water"—it threw away the basis of spiritual life as it cleansed the Church.

WEAKNESS OF PRESENT-DAY PROTESTANTISM

The great weakness of present-day Protestantism is still this undisciplined individualism and lack of appreciation for regularity and discipline in the things of the spirit. Almost the greatest criticism that a Protestant can make of the Catholic Church is that it encourages monasticism and demands regularity in taking advantage of the means of Grace which Christ provided for his followers. Protestantism not only condemns asceticism; it flaunts before the world its own ignoring of asceticism, and points with all-too-mistaken pride at the wishy-washy sentimentalism with which it has replaced the Catholic discipline. Protestants are inclined to emphasize sermon-tasting, not worship; self-will instead of humility; intellectual freedom rather than truth-loving; and a church service once a week presided over by a paid clergyman, and sanctified by a paid quartet, rather than humble confession, use of the sacraments, and its succeeding holy grace. In so far as we have gained by the Reformation let us be proud, but let us not forget that we have much to learn from the reformed Catholic Church.

WHY THE SMALLER SECTS EXIST

The larger Protestant groups can go on for several hundred years, perhaps, even after they are spiritually dead, from the sheer momentum of numbers and the great possession of property; the smaller sects, thankfully, live only by the spiritual vigor of their members. Thus a training for the spiritual life may be avoided now by the larger Protestant denominations, but for us there is a great challenge in this area. Even if we could survive by our present haphazard methods of soul training, can we give the world the message it needs to have from us unless we are spiritually alive and vigorous? Is the function of the smaller sect anything else than to leave with the still pagan world the vision of Jesus? Can we exist for any other

reason than that of spiritual adventure? We have left the main highroad of the Church: the highway that still is and always will be the Catholic Church. We have gone off on a side road which divides and subdivides as we travel along it. Some of the branches lead along pleasantly flowered plains for a while, but sooner or later will lead us to swamps or to dead ends. Others of the branches are not so easy to travel but may lead, eventually, to higher ground from which we can look back, like the pioneers we are, to those on the highroad and tell them to build on to where we are, since we have discovered new territories of the soul. For this purpose small sects may exist; but they cannot attain this purpose unless their members keep themselves fit for privation and struggle, unless they are awake and sensitive to spiritual directions, and unless they can produce in their own group those who will lead the people on to new heights after they have finished their own work on earth.

IMPORTANCE OF A RULE OF LIFE

For us of the smaller sects, therefore, the spiritual life of our membership is strategically important. There is a way to produce this spiritual life and perhaps only one way. That way is by asceticism, which means, and only means "training." We must train ourselves in the use of our spiritual natures by adopting and keeping a rule of life for ourselves as athletes train themselves in the use of their muscles. We must develop the latent possibilities—even the almost divine possibilities—of the human soul. We must be filled with the love of God, and be willing to develop ourselves as keen tools in his service.

What kind of training will be used is a matter of individual choice. There are certain methods which are of proven worth, and we ought to use these methods, as well as to discover other new ones. For instance, we should all have a regular practice of daily prayer. There should be some time each day which we set aside for this purpose. It is of little avail to pray, unless there are regular periods for prayer, with which we allow nothing to interfere. The people of Strassbourg still tell stories about Father Oberlin, one of their greatest Christian saints, who had such regular times for prayer that the children on the streets were warned by their parents to play quietly then, for they realized that from his prayers there came flooding into the life of the little city so much grace and so many blessings that they could not think of life with an interruption of his act. For us the early morning, immediately after rising, is perhaps the best time for such a prayer period. The whole day is colored by it. It seems particularly appropriate then. There is less interference at that time. However, to pray then means less sleep or less of the evening pleasures, because when one dresses in a hurry and rushes to work at the last minute, eating breakfast almost on the run, there is no time for prayer. We must adopt a regular time for rising, early enough to provide leisure in preparation for the day as well as a period of prayer. This period of prayer, however, pays rich dividends in spiritual life.

Another worth while part of our rule of life might well be periods of fasting; fasting not only from foods of the ordinary kind, but also from the other things which, if not controlled, may form themselves into lusts, instead of being, as they are, harmless, or even, in some small way, ministering to our needs. Those who smoke might abstain from smoking on a certain day of the month. Those who enjoy other material things which are innocent, or indulge in permissible pleasures, might abstain from them on regular occasions. There might be one day in the week on which we go without rich foods, or eat but a limited amount. Each individual will know what things might control him, and can regulate periodic abstinence from

them in order not only to control their usage, but also to build the spiritual life.

There should also be, in our rule of life, a definite demand for regular attendance at public and private worship. We should have family worship in our homes. We should demand of ourselves that we attend church on Sunday, as well as on week-days if services are provided for. We should regularly put ourselves into the position where the ordinary grace of God can reach us.

TRAINING OURSELVES IN OBEDIENCE

We should train ourselves in obedience to our superiors. One of the most caustic ideas of Protestantism and of modern individualism is that we have no superiors, and therefore that we owe no one our obedience. This is entirely mistaken. It never has been true that all men are equal, although all may be born equal. We must not only recognize those who are our superiors in spirit but also those who are our superiors in station, since there is nothing more unhealthy to the soul than to disobey those to whom we owe obedience, and nothing more healthy than to obey anyone, no matter who he is, who either has been set over us, or under whom we have placed ourselves. Obedience builds humility, and humility defeats pride, the great sin. Perhaps there was no greater advantage of the monastic system in building spiritual life than the demand for obedience on the part of the monks. If our modern teaching of self-expression were replaced with the teaching of obedience (taught, of course, by ourselves being obedient) we would have a much richer life.

KEEPING THE CONSCIENCE SENSITIVE

Another feature of our individual rule of life ought to be frequent and regular periods for examination of the conscience. A sensitive conscience is the supreme and uniquely reliable guide to conduct. There is no scripture, no spiritual adviser, no law, and no authority greater than the conscience of the individual. We well know its supremacy in the field of ethics, but few people understand its use in the spiritual life. It is the conscience which reveals to us the tendencies of the soul, the drifts of the whole life, and the direction of our eternal destination. Only when the conscience is trained and sensitive can we sense the nearness of God, and his utter dependability. Only when the conscience is often used and is alert, can we know what His will is for us. There is nothing, however, which can be asserted about our conscience with more certainty than the principle of atrophy, for we all know that an unused conscience soon ceases to be a conscience at all. Thus, there should be, if we seek a real spiritual life, regular periods of examination of the conscience.

WORSHIP MUST BE EXPRESSED IN DEEDS

As Protestants we are deprived of many of the traditional acts of devotion of our original Church. There were various guided meditations, religious observances, and acts of worship, before the Reformation. We have almost forgotten that religion is an act: something we do for ourselves; not something which is done for us. We must develop as many things as we can to express our worship in actual deeds. It does not matter much what we do, for the sensitive soul will discover things for itself which, as worship, God guides it to do if the traditional ways are unknown or not available for use. We must do something, however, to translate into the material world the yearning and adoration which is deep within us. We must not be content to sit in some sacred stone pile and have it all done for us. We should decide what it is that we can do to worship God, and then do it. We all know the story of the Juggler who knew nothing but his art, and who jug-

gled the things in his room to express his adoration. Everyone has some talent which is uniquely his own, and he should apply that to his worship.

SUGGESTIONS FOR OUR DAILY PROGRAM

If we are each to adopt a religious rule of life so that we may build in the realm of the spiritual, we must choose carefully what we are to do, carefully judge when it shall be done, and then do it regularly. Some part of our rule of life should function daily, other parts of it may function every week, every month, or once a year. To adopt a rule of life may at first seem difficult and confusing, but if it is regularly kept, it will form itself into the pattern of our daily routine so well that it will soon seem perfectly natural. We must choose to do things which are possible, foreseeing the conditions which must be faced, and arranging our daily program to accommodate these practices. It is surprising what a by-product of orderliness in the other things of life comes with adopting some regular program of spiritual exercises, for these become the important landmarks of the day, around which the other activities arrange themselves. It is also astonishing how such a rule of life restores the sense of proportion between the importance of one duty and another, and how much more it is possible to achieve when life is regulated. We begin to keep our rule of life because of the love of God; we then come to value it increasingly as we see the significance it has for us. We impose the rule on ourselves voluntarily; we come to love it. When it is necessary to break our rule of life out of charity to our fellow men or to perform other necessary duties, we return to it without a sense of loss. We grow in perfection, for perfection means suitability to intended use, and the intended use of man is the development of the spiritual life. Only one caution is necessary to one who desires to adopt a rule of life, and that is to start with some one perfectly simple thing, and then to add other items slowly as opportunity offers itself. Too much must not be started at once.

REASONS FOR ADOPTING A RULE OF LIFE

I have not discussed, thus far, the reasons for having a definite rule of life. The reasons are few and simple. We should have a regular and disciplined method of cultivating the spiritual life because it cannot be produced in any other way. We should do those things which build the spiritual life for only one reason—for the sheer love of God. We gain nothing by it for ourselves, because the love of God and the self-interests of man are at the two opposite poles of all the universe that ever may be created. It does seem clear to many of us that it is God's will that man should have a spiritual destination, and therefore in so far as we develop our spiritual natures we fulfill his will for us; but even if this were not true, the first fact remains: we can do something for the love of God. This would need to be a deaf and heartless universe, totally different from that we know, not to recognize such a love. The recognition, however, is unimportant—it is what we do that is significant. We owe as our duty the highest moral attainment possible. That is expected and demanded of every man. That is the "minimum requirement," if I can illustrate by an academic term. To do justly is the *sine qua non* of the Christian life, but to most people it is the end for life. They strew their life's pathway with their good deeds, as frozen fish are strewn along the beach after a storm in winter. In addition to this they could have the radiance and joy of doing some other little things, regularly and cheerfully, as acts of worship for the love of God. The adoption of a rule of life by the members of the smaller

sects would regain the ascetic practice lost in the Reformation. Thus a spiritual life would be built which would give our denominations both power and permanence in our share of building the kingdom.

When Jesus Wrote

By Harriet Olds Henderson

Editor's Note: Harriet Olds Henderson, for some years a contributor of verse to THE AMERICAN FRIEND, which she greatly appreciated though not herself a Friend, died February 9 at her home at Washington, D. C., not long after these lines were submitted.

Such sin by Hebrew law was not condoned—
They clamored that the woman should be stoned.

Christ did not look on them or her—He stooped
To hide his face. The accusing vultures swooped

Around their victim with the tortured eyes
Who cringed at ribald threats and taunting cries.

They did not let his silence bring them shame,
But urged an answer that would seal her blame.

Then Jesus wrote. He wrote upon the sand,
Eyes still downcast. He wrote with steady hand.

Now Jesus stood. Inscrutable his eyes!
The wisdom of the ages was less wise

Than words of that one sentence that he spoke,
Convicting them. In frenzied heart awoke

The fleeting hope that she had found a friend
In that strange person, with the curious blend

Of godly dignity and shamefaced mien
Who had not looked at her and yet had seen.

His blush had faded and his face was white
As some far sun arising in the night.

From his set lips there came a measured scourge
That hushed accusers, quelling their mad urge:

"Let him who has no sin cast the first stone."
He stooped again, and soon they were alone.

When Jesus and the woman were alone
She knew *he* had the right to cast the stone.

She sobbed. His voice now graver than before,
Said: "None condemned you? Go, and *sin no more!*"

Resolve to know much of the inward life of religion. Cultivate in every possible way a spirit of private devotion. Determine to know the power of prayer, as distinct from its form. Practise more and more in all companies, and under all circumstances, the thought of the Presence of God. Seek more and more to throw a spiritual meaning and significance into your pursuit; to do it more simply and exclusively from the motive of pleasing God, and less from all other motives. Try, by a holy intention, to give even to the more trifling actions of the day a religious value. This will be feeding the light with oil.—EDWARD MEYRICK GOULBURN.

Religion Looks at Contemporary Conditions

THE CENTRAL PROBLEM OF RELIGIOUS LEADERS

BY DR. ROBERT RUSSELL WICKS
Dean of the Chapel, Princeton University

As one who has been called to live with youth, and has tried to become sensitive to their spiritual perplexities, I would stress one aspect which confuses them profoundly and which demands a central place in all our calculations of the future. I refer to the widespread bewilderment of belief in spiritual forces as essential to human relations.

We had been giving our youth the impression, in all our training of them, that after men had become more brotherly, a closer relationship of peoples in mutual dependence would gradually follow as a logical result. But the interdependence has arrived in the world before the preparation of brotherliness had made men anywhere near ready. Even while we have been hating, and exploiting and fighting each other, this ever closer relationship of all men has been growing apace in spite of us. It has been advanced by the whole secular process, with its economic determinism, and ruthless play of self-interest, coupled with all the resources of science and invention.

SPIRITUAL VS. SECULAR FORCES

This denouement has exposed our youth to the impression, contrary to their whole training, that spiritual forces are quite inadequate as compared with the secular. More and more it seems that in human relations we can get what we want without any super-human relations. Enlightened self-interest, conflict of opposing ambitions in a fierce but beneficent dialectic, forced regimentation, mutual fear, and armaments—these are apparently the effective instruments before which brotherly love and devotion to God seem like unsubstantial ghosts.

No one knows how far this confusion has penetrated the minds of youth, but among students one finds a growing number who are losing the vital connection between their religious training and this struggle for existence in a world where a close neighborhood has arrived before brotherhood. Those who are most keenly alive to the problem of a collective world, are often least conscious of the worth of their education in religion; and, all too often, those who keep religious connections are quite secular in their practical attitudes, or are content with a piety which yields little real insight into the vast struggles which are now afoot.

No doubt we underestimate the number of choice religious spirits who are

A page on which leading Protestant, Catholic and Jewish Ministers apply religion to life in its various phases.

squarely facing the obstinate facts, but our traditional religious training is yet grievously failing to give youth any clear understanding of the working connection between secular and spiritual forces in modern civilization. Plain facts seem to argue that the super-human can be left out of the reckoning in human relations; and yet, when the higher factor is left out and life evolves on the purely secular level of self-interest, the facts also prove that human personality and freedom become victims laid on the altar of some impersonal abstraction like a state, or a race, or a class. To this end, and more of it, we are headed unless this secular trend of life can recover that super-human factor which has been left out.

THIS IS OUR GRIM TASK

But, here we seem to have arrived at just the glittering platitude which young people so much resent. Our grim task is to furnish that innocuous platitude of piety some realistic content which might give it standing amidst the fierce maelstrom of social forces. This would seem hopeless were it not for the fact that already a vital religious attitude is reasserting itself, called forth by the very exigencies of our interdependence, and at the very points where secular forces alone are yielding disillusion.

Having discovered that the spiritual cannot be a substitute for the secular, we are now beginning to discover that the secular cannot be a substitute for the spiritual. Life in this world is a matter of losing and recovering the balance between these two unlike forces. We are part of a creative struggle, beyond our own managing, where we must correct and reconvert this balance or take the consequences.

Today the oriental religions, Jews, Protestants and Catholics, are all lined up on a new front where the issue revolves, not about the kind of religion to be preferred, but about the question of any religion at all. The bewilderment of youth in search for reality demands that we find common ground in religious attitudes that are based in the very nature of things, and that will enable us to take advantage of our differences in a wiser defense of our spiritual heritage.

NEW TESTAMENT KNOWS NO SUCH FALSE DILEMMA

BY REV. HAROLD COOKE PHILLIPS, D.D.
Pastor of the First Baptist Church, Cleveland, Ohio

Professor Carnegie Simpson has recently reminded us that the Christian Church has passed through five periods in her history: First, the martyr period; second, the doctrinal; third, the imperial; fourth, the monastic; fifth, the reforming. We may be entering a sixth period. Although too early to give it a name, we can perchance catch some inkling of its nature. If present indications may be trusted, we are entering a period in which the far reaching ethical and social implications of the Christian gospel will be taken more seriously by the Christian Church than heretofore.

It is not at all surprising that the "personal gospel" has fallen somewhat into disrepute. Speaking broadly, our fathers were bent upon the salvation of souls, but while souls were being saved, the world was being lost. They conceived their task as that of snatching brands from the burning, but the fire got beyond their control. I am inclined, however, to think that our fathers often exhibited a social concern greater than we are wont to give them credit for. Nevertheless, we moderns quite rightly believe that the problems of our age necessitate a greater emphasis upon the social aspects of the gospel than it has heretofore received.

In discussing this question I must of necessity confine myself to one aspect of the social gospel, namely, its bearing on the individual. There seems to be no little vagueness here. The center of the personal gospel is the individual. Are we to assume that in the propagation of the social gospel we can lose sight of him? Are we now to have a gospel in which the question, "Lord, what wilt thou have me to do?" is shelved for, "Lord, what wilt thou have the social order to do?" Somehow one feels, rightly or wrongly, that any gospel in which the strategic importance of the individual is overlooked is alien to the genus and nature of historic Christianity.

NO SUBSTITUTE FOR "INWARDNESS"

For one thing, it would seem to be clear that the locus of any gospel, personal or social, must inevitably be the individual. The fact that the individual in question may conceive his religious task as being the salvation of society, rather than the salvation of his soul, does not alter the basic truth that the religious incentive, whatever its dimension, is in him.

Nor need we fall into the error of supposing that if we merely convert enough individuals, the more Christian social order will come. The life of these scattered living cells must have some corporate embodiment if it is to function effectively. History will show that individual righteousness needs some "secular complement" in the form of legislation or organization, if it becomes socially effective. But history shows even more clearly that all attempts at external reform, whether they are aimed at the abolition of liquor, or war, or greed, are woefully ineffective unless backed up by enlightened consciences and social attitudes. This is why in all social progress there is no substitute for "inwardness," unless it be violent coercion.

But now observe further that although Jesus placed the emphasis on the individual, his gospel was never individualistic. Although personal, it was never private. Although inward, it was never merely subjective. In the light of the New Testament teaching, it would seem as futile to decide whether the personal or the social gospel is primary, as to decide whether, in obeying the impulse to walk, a man's left foot is more important than his right. It is refreshing to realize that the New Testament knows no such false dilemma as we are trying to create. It does not have two gospels, but one—a whole, full-orbed gospel, which in the nature of the case could not be social without being personal, nor personal without being social.

SALVATION IN "HISTORIC FACT"

When we hear it said: "The inner experience of salvation as personal has been given the primacy throughout Protestantism. It was not so in historic fact," we may answer that that all depends on what we mean by "salvation." If by salvation we mean what the church has too often meant, the saving of a man's soul in a sort of vacuum, the statement is true. If, on the contrary, we mean what the gospels, and indeed, the entire New Testament means, the statement is not true. For in "historic fact" the very condition of "personal salvation," according to the New Testament, is social readjustment. The New Testament reveals "no private road to God." Nobody can possibly get right with God as an individual if he is not right with his brother. Even if he brings his gift to the altar he must leave it there until he has made the social adjustment. That is the very condition of his being saved. If a man says he loves God and hates his brother, he is a liar. Surely language could not make a truth any plainer.

The relationship between the personal and social gospel is not entirely unlike that between home and foreign missions. Some Christians are only interested in a

local gospel, not in a world gospel. They seem to regard the salvation of their country, like the salvation of their souls, as being a private matter. It has seemed to me that the individual blind to the social implications of his faith, is comparable to the individual church, blind to its world mission. It can be stated with some degree of accuracy that just as Jesus viewed the individual in the light of his social relationships, so Paul viewed the Christian community in the light of its world relationship. At the end of his last missionary journey, after his unpleasant experience in the temple, Paul was making his defense. The audience listened sympathetically and approvingly to him until he mentioned the word "Gentile." Then he was interrupted. We read, "And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live."

"Unto this word." But had Paul balked at that word there would have been no Christianity. The Christian movement would quite possibly have become a sect within Judaism. This word "Gentile," behind which, like a barrier, the waters of Judaism backed up, became for Paul a channel through which those waters flowed across the Mediterranean world. Since, then, it was in its determined effort to overflow racial and national lines that Christianity assumed its distinctive nature, it would seem to follow that any church that loses its missionary interest is professing something less than New Testament Christianity.

THE WHOLE GOSPEL IS NEEDED

What then shall we do? Organize two schools, one to preach the primacy of the local gospel, the other of the world gospel? No. "Go to thy home and to thy

friends and tell them. . . ." "Go ye into all the world. . . ." Is Christ divided? Is it not becoming increasingly clear that the Christian movement, both at home and abroad, must function as a whole if it adequately functions at all? In the case, therefore, of the individual church that has lost its sense of world mission, no less than in that of the individual Christian that has lost his social vision, it is the whole gospel that is needed.

One hopes, therefore, that in our attempt to strengthen this other leg of the gospel, we shall not be so shortsighted as to amputate the one which the church has been using. Our last state then will be no better than the first, if as good. We shall still be missing the whole gospel. In reality, our criticism of the personal gospel is not that it was too personal, but rather that it was not personal enough! It failed to touch the person at that point where he really becomes a person, namely, the point of his relationship with other persons.

SOCIAL EMPHASIS IN REPENTANCE

This emphasis must come into our preaching of repentance. "Repent ye: for the kingdom of heaven is at hand." The church has a right to resent any attempt to identify its gospel with particular social, economic or political schemes. The gospel is always greater than our "little systems" which "have their day and cease to be." But it cannot resent our attempt to bring the full-orbed implications of the gospel to bear on social issues. And surely one of the implications of that gospel today, is the growing awareness of our corporate moral responsibility for the very evils we deplore.

This, then is the social gospel. It is the too widely neglected half of the Christian gospel. It is not, therefore, a vague and nebulous abstraction. It is rooted in the individual, but it no more ends there than a seed planted in the earth ends there. It began in the experience of a Paul on the Damascus Road, and the end is not yet. It leads a man to weep not only at the grave of Lazarus, but to weep over the city of Jerusalem. It not only makes him say, "Simon, I have prayed for thee. . .", but also makes him pray, "Thy Kingdom come, Thy will be done on earth as it is in heaven." It begins deep in the heart of the individual, but reaches out to all the world. It is personal but not private.

It is this full-orbed gospel which the church must now present to the world. Anything that deserves to be called a gospel must be rooted and grounded in the love of God for the individual. Upon that love, however, the individual has no exclusive claim. Indeed, he never really possesses it personally until he shares it socially. "For that God so loved the world."

BETTER

Better a double portion
Of blame be given me
Than for another's spirit
To suffer needlessly.

Better my heart be broken
And hidden deep from view,
Than that in retribution
I break another's, too.

Better my loved possessions—
Better my blood be shed
Than in the name of justice
Another's sons lie dead.

Better a double burden—
For any wrong not mine
I carry for another
Is shared by the Divine.

LELIA S. MARSTALLER.

Freeport, Maine.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

ALLAN JACOBS SAYS "THANKS"

Editor, THE AMERICAN FRIEND:

It was my desire to send a personal note of thanks to all who were so especially kind to me during my visit to the United States in the Fall of 1935. But since my return to Jamaica I have plunged right into hard work and must take the opportunity through the medium of THE AMERICAN FRIEND to say thanks to all who were so good and kind to me.

We have recently held an Offering Day in connection with the completion of our new meetinghouse. The poor people have come forward with their offerings to the amount of over \$50. The workmen are now putting down the concrete floor, and we are hopeful that the amount required will be forthcoming.

I have gained considerably by coming in contact with American Friends at the Five Years Meeting, and I now have some knowledge of your manifold problems. I also know that in the Christ's Way of Life can be found the solution for all the problems.

Our Annual Conference begins on April 13th D. V., and it would be a great joy and inspiration to us to have a representative from our Friends in America.

I am very grateful for all the kindness extended to me and hereby pay thanks to all.

ALLAN JACOBS.

Port Antonio, Jamaica.

ON RUNNING INTO AN OXFORD GROUP MEETING

Editor, THE AMERICAN FRIEND:

Not long ago I walked into a building and found the name sought. Soon I was urged to "come on up." A Friend at the Five Years Meeting had given me the name and informed me that this lady was a member of another denomination but frequently attended Friends meeting here in the Middle West; also that she was interested in the Oxford Group Movement. And behold—I walked into that apartment when such a group meeting was going on. Those present who were members had found some individuals spiritually at sea, so were taking part of the afternoon to help them steer a straight course to the harbor of life abundant and eternal.

They insisted that I join in the conversation. Later it seemed appropriate for me to pass around cards on which were "Some Emphases of Friends," such as: "God deals directly with individuals,

through Jesus to save, and through the Holy Spirit to guide in daily living," also mentioning spiritual sacraments, spiritual worship and the practical application of the teachings of Christ. Upon consideration the reaction was that the Oxford Group Movement stands for exactly the same things with only the addition of "sharing," (confiding one's problems, difficulties and temptations with one or two close Christian friends who may help bear the burden). Then the question naturally followed: why should the Oxford Group Movement be necessary? They answered it themselves, pointing out that whenever any movement standing for Christian principles loses its zeal and enthusiasm, God is likely to raise up some other group to carry forward the truth.

One present said her chief contact with Friends had been in Philadelphia. She had recognized their quality of life and saw that they had something she admired and wanted; but no one had sought to tell her how to get it. Was this true of Friends everywhere? And one present bore witness that it was true of Friends she had met here in the Middle West.

Do you not like that thought: "I felt they had a quality of life and—something?" One wonders if we Friends outside Philadelphia are giving that impression. If so, are we faithful to point out the Way to others? There these Christians were, in the midst of the afternoon in a beautiful apartment, pointing out the salvation of Jesus Christ. I have not run onto any Friends' group in the same situation. "Whenever any movement standing for Christian principles loses its zeal and enthusiasm, God is likely to raise up some other group to carry forward the truth."

This preacher has been feeling that he wanted soon to bring a message on "Conversational Evangelism," or "The Stewardship of Speech." How might he start out? I would that Friends were "tithers of speech."

MILTON H. HADLEY.

Chicago, Illinois.

HURRAH FOR THE HAND BOOK!

Editor, THE AMERICAN FRIEND:

The new Hand Book of the Religious Society of Friends gives one a view of what the Quaker branch of Christianity is doing in various parts of the globe. The book shows at a glance the surpris-

ing importance of Friends work in our Father's kingdom here on earth.

It brings one to a realization that an International Society of Friends could have a great influence in further increasing the usefulness of our groups. Perhaps, too, an international society will tend to bind still closer the branches of Friends into one undivided organization, thus adding to our power to accomplish things.

I was interested to know that there are 159,506 Friends in the world; also that in Guatemala there are 3,683 Friends, that Africa claims 7,300, Cuba Yearly Meeting 1,967, Madagascar Yearly Meeting 5,850, Scotland only 347 while there are 1,317 in Alaska! Other interesting figures are given in the table on pages 67 and 68.

This Hand Book fills a need and I hope it will be increased in the quantity of information of the meetings, schools, and activities as time goes along. The price is only 25 cents and it is a bargain. Every Friend concerned in the welfare of our Society should have a copy, and every Friend should be a "concerned Friend" in these days when the world needs our help so keenly.

HENRY RISING.

Los Angeles, California.

(Copies may be secured of the Friends Book and Supply House at Richmond.)



A COUNTER CONCERN

Editor, THE AMERICAN FRIEND:

Though fully recognizing thy paper as the organ of the Five Years Meeting, of which I am in no sense a part, yet as a subscriber and consistent reader of the paper from its first issue till the present, I have been interested and on occasion mentally critical of some of its communications; and while feeling apologetic in writing thee on the subject, I have a "concern" by reason of the paper, "I Have a Concern!" by my friend David M. Edwards in the current issue. My memory covers the years in which the occasion for and the development of the pastor system occurred amongst the several Yearly Meetings which are now embraced in the Five Years Meeting, and appreciate his diagnosis and comments in large part. My concern, however, is to refer to the importance of *training*, which, as pastors are adopted and placed in charge, may be a prerequisite; nevertheless, training, however useful in secondary influences and helpful in giving ability to make an address, cannot produce a gift in a prophetic Gospel Ministry exercised under Divine inspiration as recognized by some Friends, past and present.

EDWARD M. WISTAR.

Germantown, Pennsylvania.

GOD'S ROCK GARDEN—AN APPRECIATION

One of Our New Workers at Ram Allah Gives Impressions of Land and School

Mary Minnick, a teacher of music in the Richmond, Indiana, schools, went to Palestine last Fall as a short time worker to direct the music in our two schools at Ram Allah. This vivid sketch from her pen, giving her reactions to our work in Palestine, is particularly interesting, coming as it does from one who is not a Friend and who had no previous knowledge of our Mission there.

Palestine:—it is far above my fondest dream! I really had no definite ideas as to what I should expect, but since arriving I find the beauty of this rugged, rocky, mountain country growing on me with leaps and bounds. In October, with few trees, very little vegetation, huge piles of stones and rocks—some forming fences of every conceivable size and shape, dividing the mountain sides into small private vineyards and fields—well, I was interested! But, now into January with green grass and new wheat shooting up among the cracks and crevices, making lacy-like the hillsides; wild flowers peeping up in bright reds, blues, yellows, etc.; the almond and apricot trees in full bloom dotting here and there with a profusion of white and delicate pink blossoms! Indeed, 'tis God's Rock Garden, planted by the Master Hand, making fruitful and beautiful that which at first appeared almost barren! Yet everyone says, "Wait until April and May," when I now exclaim enthusiastically about the beauty of it all!

School:—how I used to picture mission schools! Just the simplest of structures with only the bare necessities. The teachers dressed in out-of-style clothes (probably the hand-me-downs from some church group in America!) and—but enough, and what a contrast, this Friends' School in Ram Allah! It is quite like any boarding school of good standing in America: nice buildings, homelike atmosphere, comfortable surroundings; artistic taste having supplied the little niceties that go to make living so much more than mere eating and sleeping.

The children are quite like American boys and girls, coming from some of the finest homes in Palestine, and oftentimes from quite a distance too, for this School is of a high reputation. The language spoken is almost entirely English, and really the neat uniforms and general tidiness surpass, I have to admit, a number of our American schools. I live at the

Girls' School in the Home Economics cottage which is a very splendid, rather new, building, built to illustrate the arrangement and furnishing of a model home. Most of the Home Economics classes are held here and I give piano lessons in the living room.

We are quite like a Big Family, for one can't live so closely and refrain from those little intimacies and personal interests, thus creating somewhat of a mother-daughter attitude between the teachers and students. Everyone has her individual duties and we all work together, trying to keep our School appearing as it should, inside and out, from the dusting and cleaning to the making of flower gardens here and there about the grounds—and how pretty they are!

We teachers have what is known as "Duty Day" coming about once in every ten days. On this day the teacher is with the girls from rising bell at 6 a. m. until lights are out at 9:15 p. m. We are with them to watch their play (sometimes playing games with them), to help them in their studies, to take an after-school hike—in fact, she is the day's adviser, playmate, teacher, friend! And how I love my Duty Day! How nice when it is ended and all are snug in bed to hear whispers of "Goodnight, Miss Minnick" as I pass by! End of another day? No, not "just another day"—it seems more than that!

Another interesting duty shared by the teachers is the daily morning chapel. Each day before classes start, from 8:15 to 8:30, the students meet in two groups. The smaller children assemble in the Kindergarten, a lovely, large, cheerful, and sunny room, while the older elementary and the secondary classes meet in Swift Hall, for a devotional period—usually made up of the singing of a hymn, Bible reading, prayers, a short talk by a teacher, and quiet meditation. It is the starting of the day, and what a challenge to the teacher in charge, to sound the proper note, to prepare the thoughts for the day! It is an opportunity that also spells *responsibility*—it makes one want to give of the best!

I love working with the students, and the faculty is really fine—splendid cooperation! Dr. Totah and Miss Hannush are both excellent in their positions and I can sincerely say we have a splendid Administration!

As for myself:—I never fail to thrill with the feeling of this Holy Land. I'm not especially interested in knowing or seeing the place where Jesus did this or that—the exact spot has no enchantment for me—but just to be among these mountains, seeing the same stars as of old, marveling at the same gorgeous sunsets, to walk about where these great Bible characters walked! It does something to

one way down deep inside and each time I go into Jerusalem, just as we come over the mountain-top and behold there before us the Golden City, whether glittering in the sun or blinking with electric lights—I lose my breath! (Fling wide the gates! He waits! The Saviour waits!) And now, with nearly half of my year gone I realize, and humbly too, that my contribution has been so meager, so small, in comparison with what I have received. But, perhaps I can strengthen my service in the years that follow!

CHICAGO FRIENDS ARE ON THE MOVE

Chicago Monthly Meeting, which has met for the past thirty-eight years at 4413 Indiana Avenue reports that its property was sold on the tenth of February. As its membership is scattered along the lake as well as inland, Friends are trying to develop two meetings, one to meet in Evanston and the other on the South Side. Neither of these as yet has a permanent home although negotiations are under way for the purchase of property on the North Shore.

As the group has gathered in the meetinghouse during these recent years, those present have made a round trip which averaged twenty miles. They have largely come from the Hyde Park-Woodlawn area, Beverly Hills and the southwest, from the western suburbs and from the North Shore. Logic demands meetings north, south and west, but as yet there seems insufficient numerical or financial strength to warrant another meeting.

March first marked the final Sunday in our old location and the date was fittingly observed as a Homecoming Day with a regular meeting for worship in the morning, and then a meeting of reminiscence following the dinner served on the first floor.

It appears likely that the North Shore group will meet for a while in the Oakton School in the south part of Evanston, while the South Side group is now carrying on investigation of three or four possible places. The South Side Y. M. C. A. at 66th Place and Blackstone, appears the most likely of providing a suitable location which is available at the regular hours. Both groups are expecting to have Sunday School at ten and meeting for worship at eleven. Those desiring information of recent developments may get in touch with Dr. B. F. Andrews, 727 Reba Place, Evanston, telephone University 4760, or Milton Hadley, 6041 Kenwood Avenue, Chicago, 'phone Fairfax 6641. Announcement will be carried in these columns of arrangements for the meetings.

QUAKER YOUTH IN ACTION

S. EMILY PARKER, Executive Secretary of the Board of Young Friends Activities

OUR NUMBER ONE INTERNE REPORTS

"Every thought I have imprisoned in expression I must free by my deeds."

—KAHLIL GIBRAN

For a long time Young Friends have been hunting for means of expressing their interests and enthusiasms in active service in many fields. Many lines of endeavor appeal to us, and we spread out rapidly in various places, but there is one agency that has used so many of us that we have come more or less to feel that there is a bond between those of us who have worked for the American Friends Service Committee—a bond of united striving toward a common goal. It has provided an opportunity for many of us to test our theories as well as the time-honored creeds handed down to us by our elders. It seemed very appropriate, then, when the American Friends Service Committee offered this opportunity to the Board of Young Friends Activities that we should enter into the project, as it promised to allow a wider knowledge of the activities of the committee to be known to all Young Friends.

It has been an extremely interesting Fall—full of new experiences and old ones made more significant. My work first began at Five Years Meeting which obviously was a beautiful send-off for any kind of work, particularly this kind. I had the rather doubtful honor of selling the last Quaker Handbook of the first edition!

Then to Philadelphia! Arrangements had been made for me to live at Stanfield House just two blocks from Philadelphia's famed water-front near the historic spot where Benjamin Franklin walked along with two buns in his pockets. I'm afraid that he would be a little surprised at both the surroundings and the people there now! The district was interesting because it was such a conglomeration of all sorts of nationalities from Polish to Irish or Italian. Two afternoons a week there was what was supposed to be a model village for the younger children. All the girls were widows, and in support of the Townsend Plan they all received government pensions! There were all the conveniences and, I hasten to add, all the inconveniences of any small town—stores, a hospital, a post-office, a school, a laundry, and a bank. To show how quickly they sized me up and put me in my place, I spent two weeks as president of the bank, when they, very subtly, asked me if I

didn't think it would be nice if I took over the management of the laundry! Of course I thought it probably was a result of my political affiliations!

At 20 South 12th I worked largely under the direction of Ruth Outland in the Social Industrial Section. One of my main duties was trying to get to all the meetings that were a part of the American Friends Service Committee—no small job in itself! I was very interested to read several of the back records of the Committee in an effort to make clear in my own mind the origin of this work. Then, coming down closer to the present, the organization of the various sections which are more or less unconsciously a record of the crises that have faced parts of humanity in the last few years, made more interesting reading. The interesting thing is that although started in the midst of turmoil and strife, and although the Committee stands in a great many people's minds for the relieving of suffering in some critical point in society, it has taken on the responsibility of giving Youth an opportunity to express their thoughts in action before they lose the first flush of idealism.

Part of my work was helping to type a part of the Quaker Bibliography which is going to be sent out to libraries all over the country and is a compilation of all the books written by and about Quakers with a critical estimate of each book. It is an outstanding piece of work, carefully done by Richard C. Brown of Haverford. If you're interested in finding the talents of our Society, be sure to look it up. You'll be surprised to find out how diversified are our interests—from fascinating children's books to those most deeply philosophical.

I had the unique opportunity of attending the three-day conference at Buck Hill Falls the first week of December at which the idea for the Emergency Peace Cam-

paign was formulated. In the next two years that campaign hopes to be heard of in every corner. It is really quite thrilling to be in at the start of an idea, to hear various discussions, to fear for the idea because of divergent opinions, but to have it firmly and surely guided to its ultimate end by people who have seen the vision and who would give their very lives to its fulfillment. This campaign is only another opportunity for us to throw our enthusiasm into a cause that affects everything for which we have hoped and worked.

At the beginning of the new year my scene of activity shifted to Pendle Hill. With a small but congenial group I am conducting a more formal type of education, but at the same time one that is so beautifully informal in character that I feel that I am learning a great many things that would be considered perhaps inconsequential in some circles but loom up as very important considerations—how to live with other people, what co-operation means in sacrifice and at the same time what immense joy and satisfaction come out of a group searching for a common ideal. The three classes that I am taking have been intensely interesting. First, a typically Rufus Jonesian lecture course exploring the origins of Quakerism in an attempt to get at the bases for a modern message for Quakerism; secondly, a course on the Cultural Bases of Conflict by Herbert Miller, a sociologist teaching at Bryn Mawr, who informed us that it was very easy to pick out the members of the Society of Friends in any group—can you do it?; and thirdly, a course on Famous Exponents of Non-violence, by Richard B. Gregg, the Acting Director.

The quarter ends here the last of March. Plans are moving forward for my stay at a Work Camp for the summer where I may, along with other young people from all over the country, be searching for new ways in which to serve my country other than by destructive methods. From here I am going back to Philadelphia to work with the Peace Section of the American Friends Service Committee for a short while, and then I hope to visit among Young Friends and tell you, or as many of you as I can reach in such a short time, more in detail of the work I have been doing and, to the best of my ability, answer any questions that you may have in regard to the work of the American Friends Service Committee or, if that sounds too ambitious, at least to tell you all I know about it!

PHYLLIS COSAND.

Phyllis Cosand was selected by the Board of Young Friends Activities for a year of work and study under the direction of the American Friends Service Committee. This is her first open letter to young Friends. She will be glad to write more personally and fully to any young Friend interested in her work. Address correspondence to Pendle Hill School, Wallingford, Pennsylvania, until the end of March; after that to 20 South Twelfth Street, Philadelphia, Pennsylvania.

Each of us is a sculptor and as such we raise statues of ourselves in the imagination of others and by these they judge us.—CATHERINE E. MARSH.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana



JOHN BELLERS—QUAKER, ECONOMIST, AND SOCIAL REFORMER

By A. RUTH FRY

Cassell & Co. Ltd., London, 174 pp., \$1.50

Too little attention has been given by Friends to one of the most provocative, discerning and comprehensive thinkers our Society has yet produced, a person variously hailed as Master Quaker, Economist, and Christian Socialist, one of the earliest and greatest pioneers of social reform, who in his writings not only embodied the most daring and clearest thought of the religious and social revolutionaries of his age, but also visioned and outlined programs of social organization, some of which have attained and some of which still await fulfillment. It is this man, John Bellers, 1654-1725, whom A. Ruth Fry rescues from semi-oblivion among Friends and enshrines, for all time, as one of the most illustrious of Quaker heroes.

The field of his interests was wide, yet a common denominator to all his theories is found in his insistence upon the cardinal Quaker tenet of "that of God in every man," a doctrine from which sprang all his expressed religious, social, economic and political views.

To him, therefore, the individual was of paramount importance. He recognized, however, that the possibilities of a man's spiritual development depend in large part upon the material resources at his command, and upon his opportunities for bringing to full flower by training and education his inherent divinity. Responsibility for equalizing the outward circumstances of men rests, Bellers held, not upon God, but upon man, his agent, for, "What is prayed for of God above, men must be instrumental to accomplish here below, there being few, if any, who believe He will make His Angels visible to do it."

To curtail "man's inhumanity to man," and to hasten the establishment of the Kingdom of God on earth, John Bellers advanced several proposals, falling mainly under the following heads: "education, to fit people for life, hospitals to keep them well, Colleges of Industry to keep them employed, reformed prisons and criminal law to deal with the morally sick, reformed elections to ensure good statesmen, and, lastly, a European Senate to keep the peace." Intermingled with these social schemes are to be found his expressions on spiritual matters, together with an essay on "Caution against all Perturbations of Mind," and another

bearing the more sprightly title of "Post-script to Men of Wit and Pleasure." These writings, together with a memoir synthesizing all the known facts about John Bellers, and a valuable critical survey of his life and work, are offered by Ruth Fry in this book.

His favorite scheme, and the one upon which his subsequent fame mainly rests, was that for Colleges of Industry, communal enterprises which he wished set up for the joint profit of the wealthy, who would act as shareholders, and the impoverished, whose cooperative endeavors would, he believed, eliminate such problems as poor relief, the waste of uncultivated land, and the glutting of markets by unsaleable goods, while, at the same time, adding greatly to the true wealth of the country and the happiness and well-being of the people. Upon this project he lavished much loving care, presenting it in elaborate detail and with unflagging enthusiasm to Parliament and to the Society of Friends, both of which shelved it, although the latter gave it, after Bellers' death, an abortive trial at Clerkenwell Workhouse. It remained for Robert Owen, and later, German Socialists to resurrect, reprint and revivify the economic and social theories embedded in Bellers' original Proposals, and for more recent legislators to advocate successfully measures (such as vocational education, the League of Nations, better health services, the acceptance of responsibility by the State for the care and housing of the poor and unemployed, and a reformed penal code) the germs of which can be found in the pamphlets and treatises issued nearly two and a half centuries ago by that clairvoyant, unprejudiced, and compassionate Quaker, John Bellers.

Richmond, Indiana. LOIS HIESTAND.

SONGS FROM THE SLUMS

By TOYOHICO KAGAWA

Cokesbury Press, \$1.00

With Kagawa visiting so many centers in this country, and with his magnetic Christianity dominating his message, our nation is becoming Kagawa conscious. This book of verses is, therefore, more than timely.

These thirty-seven poems are more than poetry—though extremely interesting in their own right—they are autobiographical. They breathe the spirit of this man of God, who lived his poetry before he wrote it.

The biographical sketch, by L. J. Erick-

son, at the end of the poems, is most informing and will introduce Kagawa to anyone not otherwise knowing him.

There is but one way to appreciate these poems and that is to read and reread them. It is impossible to describe them. To choose one that you would reproduce for a review is to practice discrimination that would be very unjust. Each one is a gem within itself. These poems will bring you in touch with a great-soul who has lived and is still living heroically.

There is an introduction by Sherwood Eddy. The illustrations, by Julian Brazeton, are worthy of review. They have so wonderfully caught the message of the poems and so splendidly convey the spirit of Japan.

While it is futile to single out a few of the poems, it may be well to call attention to some of them. Your life will be enriched by, "Penniless," "Of Such," "One Garment Left," "If Only There Are Stars," "Day's End," "Sculptor of the Soul," and "The Builder."

EDGAR H. STRANAHAN.

Marion, Indiana.

RELIGION AND THE CHURCH TOMORROW

By FRED B. WYAND, *Editor*

Cokesbury Press, \$2

Choosing a title which comes to grips with the thinking of every religionist, churchman and Christian; then enlisting such an array of able leaders as contributors, the Editor is to be congratulated. This book is destined to have wide consideration.

Perhaps the best review is the recording of the titles to the chapters, and the names of those dealing with these challenging subjects:

The Need of Religion, Albert W. Beaven; Its Social Content, Francis J. McConnell; Its Pacific Goal, Roy H. Abrams; Its Contribution to Mental Health, Karl R. Stolz; Its Christizing Quality, Jesse M. Bader; Its Christian Education Program, J. W. Shackford; Those in the Pulpit, Lynn H. Hough; Those in the Pew, Roger W. Babson; Its Administrative Technique, Wm. H. Leach; Its Organic and Spiritual Unity, Samuel McCrea Cavert.

Each of these men is entitled to the highest place of authority which he holds in his respective field. They are always listened to when they speak: their past experiences and utterances magnify the authority of their pronouncements. Each one of the writers has a contribution to make in assisting the Editor in carrying out his purpose. The book is sent forth to help the Church to build on the past, but also to project the Christian religion into the future by the best means possible—the organized Christian Church.

OUR FRIENDS AT WORK

An Occasional Page by the UNITED PROMOTION COMMITTEE

FRIENDS IN MOTION!

Perhaps that is too easily achieved to merit an exclamation point, unless perchance, it portends "Friends in Action." At any rate here is a chance to see ourselves as the honest eye of the camera sees us.

Those attending the Five Years Meeting sessions last October will recall with what diligence Frank W. Dell and his assistants corralled Friends singly and in groups to "capture" them in motion pictures. He reports that these films are completed, and others who have seen them recommend them highly.

There are two reels requiring about forty minutes for showing. The cost to any Yearly Meeting or group wishing to purchase them is \$50. If a moving picture projector is bought, the films will be given free with it. Arrangements should be made directly with Frank W. Dell, 515 East Camilla Street, Whittier, California. New England Yearly Meeting has purchased the projector and films, the cost of which they expect to defray by offerings received where the films are shown.

The Five Years Meeting offices will have the pictures on hand soon for the use of Friends, at the cost of transportation. It will be necessary for the group using them to borrow or rent a projector from some school or firm near at hand. Due to the difficulty of small meetings in securing a projector, we suggest that city centers or Quarterly Meetings arrange a "Five Years Meeting evening," to which Friends of neighboring communities are invited. Write your Central Offices at Richmond for an opportunity to use these pictures.

AS THE YEAR ENDS

Friends in motion? Here is a call for Friends *animated* by a deep concern!

As Friends who feel the lure of *United Service*, we shall be anxious to make the highest possible use of the remaining twenty-five days in our fiscal year. Easter comes too late this year to be used as a day on which funds for the 1935-36 year can be gathered.

The books will be open until April 10 to receive money for the present year. It is therefore important that we rally our resources of interest and support for the United Service of Friends in a very specific way. Friends' meetings should

now begin a definite attempt to end the year in a creditable and happy manner. A "United Service Day" might be set apart, not later than April 5, on which funds may be gathered for the closing year.

In the long run the spiritual destiny of Friends turns upon their united effort. If we are to give any force to the turn of events as they relate to peace on earth, or the sharing of the Christian life with our Friends dependent upon us at home and across the seas, or if we are to lend our hand to the United Christian forces that are attacking the liquor problem in America, it will be because we have an overcoming and unquenchable conviction that the call of Christ is upon us *as a denomination* for this service.

Figures are not all important, but they are one important measure of the faith we have in the significance of our very existence *as Friends*.

LET'S TALK IT OUT

New methods for making the discussion of a subject interesting and profitable are coming before us constantly. Probably none is more conducive to frank and informal interchange than the "Panel Discussion." One Quarterly Meeting is using it as a method of getting certain vital subjects opened up in its program. This method is not wholly new, but doubtless could be more widely used. The chief danger is the tyranny of the set speech. Many so-called "panels" break down at this point. They are not frank conversation but a set of speeches planned and delivered with an audience in mind.

Perhaps the following represents a good type. A subject of wide interest is given to a group of four or more persons who are asked to be prepared, not with set speeches or notes, but with advance thinking. They are seated around a table before the audience. One is selected to make a short introductory statement, after which the way is open for conversation on the subject by the members of the panel. It is better for them to remain seated while speaking in order to avoid the "speaker-audience" attitude.

It is understood that anyone must be prepared to have his statements challenged and in turn to defend his position if he cares to. At its best it makes the highest use of conversation as a means of public discussion. No one is asked to

take and to defend a position for the sake of debate.

In some cases the audience is invited to participate from the beginning. In other cases they are invited into the discussion only after the panel has completed a given length of time.

With the subjects of peace, missions, evangelism, economics, etc., taking varied turns in our common practice, it is well that we face them with our group thinking. The panel method is often the fruitful way. It may of course be modified to suit the need.

INVEST IN PEACE

Here is an opportunity for Peace Committees. The National Council for Prevention of War, 532 17th Street, N. W. Washington, D. C., is engaged in a nation-wide Peace Bond campaign. Our local committees should write to the above address asking for instructions and samples.

On each Bond the buyer may designate any peace committee or organization to receive forty percent of the amount invested. The Peace Association of Friends in America represents the Five Years Meeting work in this field. It urges the Peace Committees of our meetings to secure and sell these Bonds, designating the Peace Association on the Bond. Sunday School classes, clubs, churches, schools and individuals are responding to this campaign to prevent war.

The Bonds range in price from one dollar up. It is a splendid type of activity for a Peace committee which can buy on its own behalf as well as sell to others.

TEMPERANCE COMMITTEES LISTEN!

We do not apologize for again reminding you of your opportunity. We have now received a large number of the booklet, "Alcohol Talks to Youth." It undoubtedly answers the question of temperance education for young people in an interesting way. The style of presentation is a conversation between a youth and Alcohol. The latter, speaking in the laboratory, declares the truth about himself, but admits that elsewhere his word cannot be trusted. Interesting, candid, and educational is this booklet by Professor Hamlin of the University of Ohio.

The booklets are 15 cents each or \$1.50 per dozen. We should literally "sow down" the homes of the Five Years Meeting with them. Your committee can undertake to place these in the hands of High School teachers, Sunday School teachers, Libraries, homes and in the hands of Young People directly.

Send 15 cents for a sample copy to the Friends Book and Supply House, Richmond, Indiana.

QUAKERDOM AT LARGE

Francis Peacock, a young Richmond Friend, who is a student at Wittenberg College at Springfield, Ohio, has been selected as one of six exchange students to study in Germany next year.

* * * *

As one of the three living founders of the Women's Department Club of Indianapolis, Evelyn Coate, wife of Alvin T. Coate, was honored at the leap year birthday luncheon of the Club on February 29.

* * * *

As President of the interdenominational Indiana State Pastors Conference, O. Herschel Folger, pastor of the First Friends Church of Indianapolis, not only presided over its recent sessions at the state Capital, but was largely responsible for the program arrangements.

* * * *

J. H. Langenwalter, for many years a popular member of the Faculty of Friends University in the department of religion, has resigned his position and at the close of the present academic year will become pastor of the Mennonite Church at Reedley, near Fresno, California.

* * * *

Walter J. Homan, formerly a member of the Whittier College Faculty, who went to Honolulu about a year ago as Professor in the Hawaii School of Religion, has been appointed Director of the School, and assumed his new responsibilities with the beginning of the second semester on February 20. The School is affiliated with the University of Hawaii.

* * * *

Indiana Dry Forces, Inc., is the name of a movement launched for the purpose of focussing and harmonizing the efforts of the various temperance organizations in the Hoosier State. William J. Sayers, Clerk of Indiana Yearly Meeting, is Vice-President, and President William C. Dennis of Earlham College is one of the Directors.

* * * *

Through others we have learned that Sunday, March 22nd, will mark the fortieth anniversary of the recording of J. Edgar Williams as a minister in the Society of Friends. We are sure that between now and that date he would appreciate words of greeting from his many friends over the country. He is now pastor of the Friends meeting in Detroit, Michigan, where he may be addressed at 11832 Ohio Avenue.

* * * *

Since November 20, Carolena M. Wood has been in the Presbyterian Hospital in New York City seeking relief from

arthritis, from which she was suffering when in attendance at the sessions of the Five Years Meeting last October. Inquiry elicits the cheering information from her brother Hollingsworth that she is now so definitely improving that she hopes to return to her beloved Mt. Kisco home as soon as the backbone of winter has been clearly broken.

* * * *

When the thermometer was flirting with low "C" a few mornings ago, a letter came in from a Friend who wrote laconically: "I had the fortune (!) to fall Monday a. m. and break my left arm. My husband is sick with quinsy. Our church nearly burned down Sunday p. m., and we have a polecat under the house." And not a word about the cold weather! We are reminded of David Harum's flea, which kept Towser from reflecting upon the fact that he was a dog.

* * * *

Walter Kotschnig, a member of the Friends Meeting in Geneva, Switzerland, now in America to find positions in the western hemisphere for displaced German scholars and professional men, spent February 19 and 20 with Chicago Friends who greatly enjoyed his presence and his message. His first acquaintance with Friends came through the child-feeding done in Austria. He and Garfield V. Cox were two of the lecturers at the recent sessions of the Des Moines, Iowa, Adult Forum.

* * * *

At the annual Life's Meaning Conference held at Antioch College, Yellow Springs, Ohio, February 22 and 23, the leaders were Richard B. Gregg, Acting Director of Pendle Hill School, author of "The Power of Non-Violence," E. Merrill Root, Professor of English at Earlham College, and Gordon R. Clapp, Personnel Director of the Tennessee Valley Authority, formerly Assistant Dean at Lawrence College in Wisconsin. In charge of the Conference was Bishop Paul Jones, Antioch College pastor, who initiated the Life's Meaning Conference idea in 1931.

* * * *

A signal recognition has come to D. Elton Trueblood, Assistant Professor of Philosophy at Haverford College, in his appointment as Professor of the Philosophy of Religion at Stanford University, with the further title of Chaplain of the University, which means that he will be the official University preacher, having responsibility for the services conducted in the Stanford Memorial Chapel. In addition to his professorial duties at

Haverford, Elton Trueblood was recently installed as Editor of the *Philadelphia Friend*. The removal of the Truebloods to California will be greatly regretted by Friends in the Philadelphia area.

* * * *

Talk about adding Friendly insult to injury! Just when we were snowbound and ice-skidding in sub-zero weather, R. Ernest Lamb of Los Angeles wrote us a letter which he concluded thus: "I greatly enjoyed my experiences at the Five Years Meeting and the privilege of seeing something of Indiana. It must be a beautiful State at certain seasons of the year. The rattle of lawn-mowers is a little disturbing this morning, otherwise California is demonstrating a very kindly mood. The birds seem to be specially favored this Spring in the richness of their song. Come out and see us sometime." And Ernest is only a naturalized Californian at that!

* * * *

In the first issue of *The Dry Champion*, which has recently made its appearance at the National Capital, Charles M. Pidgeon, a Washington Friend, is featured in an interesting article describing the "scientific gadgets" which he makes in his shop. The article is illustrated by a picture, showing him at his lathe, the legend reading "Charles M. Pidgeon, fabricator of scientific instruments, stands at his lathe and turns out work which often must be accurate to one ten-thousandth of an inch. A life-time abstainer from the use of alcoholic beverages, this master craftsman is as able to accomplish such infinitely painstaking tasks as a youth."

* * * *

From the annual printed report of Work and Worship, issued by the Toronto, Ontario, Friends Meeting, we learn that during the year 1935, Raymond Booth officiated at seven weddings, only two of the principals involved being Friends. In this ministerial service, he married a Russian to a Finn; an Austrian to a Pole; a New Zealander to a Polish Jewess; a Canadian to an Australian; and an Irishman to a Jewess. If international, inter-racial and intercreedal comity may be expected from such marital combinations, the possibility should be enhanced under the Friendly auspices of a Quaker minister born and raised in U. S. A. and officiating in Canada.

* * * *

W. O. Mendenhall was recently released for a short time from his duties as President of Whittier College to head

up the Emergency Peace Campaign which grew out of the meeting of Peace leaders of the country held in December at Buck Hill Falls, Pennsylvania, which was fully reported by us. One of the first of his many speaking assignments was a hurried tour of the Pacific Northwest in which he addressed many college and other audiences in the Willamette Valley, including an appearance at Pacific College. President Levi T. Pennington, who accompanied him to nearby colleges writes: "I have seldom seen three college audiences so tremendously gripped as they were by his presentation. It was splendid."

* * * *

Sumner and Lela Mills of West Newton, Indiana, and young sons are spending the winter at San Antonio, Texas, where they are meeting some very interesting folks—some Friends and some from among "the world's people." Among the latter is "Arizona Bill," featured in the American Magazine for last October, who, at the age of ninety-one is writing the story of his spectacular life which will read stranger than fiction. They have visited Dr. Seth G. Hastings, who was ninety-six last Sunday, and found him very alert and happy. As near neighbors they have Ed and Edna Wilson, Richmond Friends, who are also spending the winter in San Antonio. A month was spent very pleasantly at Brownsville where the Mills family saw much of Charles L. and Hannah Pratt Jessup, the former acting as their "constant guide and adviser." Of them Sumner writes, "This couple has been a great force for good during their years in the lower Rio Grande Valley."

* * * *

It is with a deep sense of loss that we record the passing of Harriet Olds Henderson, age sixty-eight, which occurred February 9 at Washington, D. C. Some years ago she saw a copy of THE AMERICAN FRIEND and found herself in deep unity with its spirit and ideals. Since that time, though not a Friend herself and without Friendly connections, she has been a loyal reader and supporter of the paper, supplying subscriptions to some who could not otherwise have it. Widely known for her poetic gift, as a contributor to many periodicals and as author of a book of poems, "Morning Glories and Moonflowers," she has contributed generously of her verse to our columns. About a year ago, it was our pleasure to have tea with her and her daughter, Ruth Evelyn Henderson, at their Washington apartment, the daughter being a member of the educational staff of the National Junior Red Cross. Harriet Olds Henderson was truly a "friend of the Friends," the memory of whose vigorous spirit of good cheer we shall always cherish.

NEWS OF OUR MEETINGS

Bessie Franc Brown, formerly pastor at Colorado Springs, Colorado, moved the first of the year to Searsboro, Iowa, where she will have charge of the pastorates of Searsboro and Oak Grove Meetings in Lynn Grove Quarter. . . . Evangelistic meetings in the various meetings of Lynn Grove Quarterly Meeting were started early last month.

* * * *

On Sunday morning, February 16, before departing for Philadelphia to take up his new duties as Secretary of the Fellowship Council of the A. F. S. C. and of the Friends World Conference Committee, Leslie D. Shaffer gave, before a well-filled meetinghouse, his farewell sermon as minister of Cincinnati Monthly Meeting. As always his words were inspiring and well received. In the afternoon, a vesper service of song and music was given by the young people's orchestra of Fairview Meeting near New Vienna, Ohio. Following the fellowship supper served at six o'clock in the church basement, Wendell G. Farr, of Wilmington College, gave an interesting talk on the 1936 edition of Quakerism.

* * * *

At a recent chapel service held in the public schools of Leipsic, Ohio, Mildred B. Allen, Friends evangelist of Belmore, Ohio, was the guest speaker. Her subject, "Resolutions in Actions," was based upon the story of the Prodigal Son, and consisted largely in a comparison of the two brothers who figure therein.

* * * *

Daniel and Mildred Neifert, alumni of Nebraska Central College, '27, with their children, James and Fern, are spending the winter months in Central City, Nebraska, where their assistance in the interests of the Meeting and the College has been much appreciated. Daniel Neifert recently gave a very interesting ad-

dress in Chapel on the Consumer's Cooperatives, speaking particularly of the Rochdale plan and of the Cooperative movement which is being furthered by the Japanese leader, Kagawa.

* * * *

In spite of the inclement wintry weather about sixty persons were in attendance at "The Way of Good Will," a peace demonstration in the form of eight tableaux, written and directed by Jennie C. Callister, given February 13 at the Lafayette Friends Meetinghouse at Brooklyn, New York. The program was sponsored by the Lafayette Union of the W. C. T. U. whose president, Edith Lee Rhodes, presided at the meeting and read the descriptions of the tableaux. During the interludes Hazel Kniffen of Schermerhorn Street Meeting played violin solos and led the audience in the singing of three peace hymns. The collection of ten dollars was used to purchase a Peace Bond. (Persons desiring to present this effective, easily-given peace program may procure it from Jennie C. Callister, 62 Hubbard Place, Brooklyn, New York.)

* * * *

Regardless of the icy roads, representatives of all of the meetings within Winchester, Indiana, Quarterly Meeting were present at the old-fashioned meeting of prayer, testimony and song held February 15. After a brief session of the Meeting on Ministry and Oversight, and a short business period, attenders gave themselves up to the hearing of an interesting illustrated lecture on Palestine given for the special benefit of young Friends by Errol T. Elliott of the Friends Central Offices. In the worship service very acceptable messages were brought by Errol T. Elliott and Ira C. Johnson. The devotional services were conducted by Walter Kinsey, a young Friend preparing for the ministry, while Margaret Collins and Olive Davisson

AN APPRECIATION BY A FRIENDS PASTOR

"Recognizing a divine call to the Ministry, I am challenged and compelled to avail myself of every opportunity to further and make more efficient my service in response to this great calling. I look upon the Graduate School of Bible at Friends University as another open door to a more thorough preparation to serve Christ in this given field."

Submitted by
THE BIBLICAL SCHOOL, FRIENDS UNIVERSITY
WICHITA, KANSAS

were in charge of the music during the sessions. At the close of the meeting a good meal was served by the women of the meeting. * * * *

Blue River Friends Meeting which has been without a pastor for a few years has secured the leadership of E. Howard and Ruth P. Brown, whose messages are alive and deeply spiritual. . . A series of meetings, held in November with L. O. and Mabel Brown of Indianapolis, assisting the pastor and his wife, strengthened our faith and inspired us to renewed service. * * * *

Montclair, New Jersey, Meeting has been singularly fortunate this winter in having many visiting parents. Frank Michener of Oskaloosa (Dwight's father) has become a familiar figure at our gatherings. Viola Horisberg of Baltimore is spending the winter with her daughter Kate Rodman. Mariana Miller of Sandy Spring is with Eleanor Miller Webb. Cora L. Kershner of Wichita, Kansas, (Howard's mother), Hattie E. Hinshaw of Newberg, Oregon (Ruth Replogle's mother), and Laura L. Roberts of Star, Idaho (Ardis Michener's mother) seem very much at home among us. Hannah and Verne Conover, of Oskaloosa and Philadelphia, have returned. Some time ago Anna A. Turner gave a luncheon for visiting mothers. This past week Ruth Replogle entertained in their honor.—Montclair Meeting Bulletin.

PUGET SOUND QUARTERLY MEETING NOTES

The February session of the Puget Sound Quarterly Meeting, Indiana Yearly Meeting, held at Seattle, Washington, was a stimulating one. Due to the extreme cold, only one Friend from the Everett Meeting braved the storm to attend, but Seattle Friends were well represented. Interest was shown in the peace lecture delivered by a Seattle Y. M. C. A. worker personally acquainted with European affairs, and in the two sermons given by Chester Hadley, of Oregon Yearly Meeting, stressing Jesus' emphasis on the importance of material as well as spiritual needs.

Preceding the business session, Floyd Schmoe led a round table discussion in which the necessity for holding to the faith and testimonies of early Friends was maintained. It was brought out that if Friends do not take seriously their inherited message they will, as a Society at large, lose strength.

Attention was called to an advertisement in a Seattle newspaper of "Quaker Whiskey—a Friendly Drink," and Friends were urged to write to this newspaper protesting its acceptance of such advertising.

Prior to the sessions, Howard W. Cope, of the Indiana Yearly Meeting Evangelistic Board, had been acceptably within the limits of Puget Sound Quarterly Meeting.

At their February meeting, members of the Seattle Woman's Missionary Society gladly heard the messages of two speakers from neighboring countries. One, a young Japanese girl returning from a midwestern university to her home, gave a charming comparison of Occidental and Oriental life. The other, an American girl home on health furlough from Brazil, described the life of women there and showed some beautiful hand-woven lace made by those underprivileged people.

CONCERNS AT FALMOUTH QUARTERLY MEETING

"How can we ascertain the spiritual condition of our groups?" This is the question to be discussed at the next Falmouth, Maine, Quarterly Meeting on Ministry and Oversight. The Discipline does not require quarterly reports from local meetings on their spiritual condition, but they are usually given. There is sometimes a doubt as to just what these reports should contain so the discussion ought to be profitable.

Falmouth Quarterly Meeting assembled for a devotional service, Saturday morning, February 1, 1936, at the Oak Street Meetinghouse, Portland, at the rise of the Meeting on Ministry and Oversight. Besides the four pastors of the Quarterly Meeting, James A. Coney, Evangelistic Superintendent of the Yearly Meeting, and the Reverend Charles Paul of South Portland were helpfully present.

During the business session in the afternoon, James A. Coney brought the Five Years Meeting Commission topic of "The Individual and the State" down to date in the so-called "Loyalty Oath" for teachers which is now required in Massachusetts. He was followed by Lindley J. Cook on "Economic Life and Relationships." During the ensuing discussion and following a concern expressed by William Prideaux, the Clerk was instructed to write to the New England

Branch of the American Friends Service Committee urging that sympathetic aid be given to those who have lost their positions by standing true to their convictions.

A committee was also appointed to work with the Clerk to study three bills now before Congress and to write to their congressmen and senators for or against the bills as the case might be. The bills to be considered are: (1) The Capper-Culkin Bill, S. 541, H. R. 8404, aiming at prohibition of transportation in interstate commerce of advertisements of intoxicating liquors; (2) the Kenny Bill, H. R. 8450, providing for the establishment of a national lottery or lotteries; (3) and the MacCormack-Tydings Bill, S. 2253, or Army Disaffection Bill, which if passed might easily suppress the freedom of speech and press guaranteed by our Constitution.

"ALL FRIENDS" GATHERING IN FLORIDA

The second of what promises to be a pleasant series of annual events was the gathering of Friends from various points in Central Florida at Lake Wales on February 20. Charles Zavitz of Canada, a loyal winter resident of St. Petersburg for a number of years, was the moving agent again this year, as last, in furthering the plan of bringing together at some central point Friends who are winter visitors and some year-round residents of the State for a day of fellowship. Friends gathered from St. Petersburg, Orlando, Sebring, Highland Park and other points, numbers being in the order named. The meeting at Jacksonville seems to be in abeyance this year, and no one from that point was present, while Miami was out of range. A few others than Friends made welcome additions, about one hundred persons being present, ranging in age from some two years to eighty-eight. The Philadelphia Yearly Meetings furnished the larger number from one area, New York, Ohio (Conservative), Genesee, North Carolina, Baltimore, (both bodies), and perhaps other Yearly Meetings being also represented.

For the larger delegations, journeys of sixty to eighty miles, over splendid roads, bordered for much of the way by fruit-laden orange and grape-fruit trees, with gay spots of azalea and flame-vine here and there, up and down surprising hills—for Florida—and around a number of the beautiful lakes that dot this part of the State, brought us first to the Bok Tower, where we heard the world-famous carillon in its indescribable setting of flowers and trees. We then drove to the Park in Lake Wales, where, under the welcome shade of moss-festooned live

American Schools SEMINAR TO PALESTINE

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American Schools of Oriental Research
Twenty days in Jerusalem. Visit Rome, Pompeii, Damascus, Baalbek and Pyramids.

JULY AND AUGUST, 1936

Address: Lewis C. Moon, Exec. Sec'y, 409 Prospect Street, New Haven, Conn.

oaks, an abundant picnic dinner was col-
lated and efficiently disposed of. After
this we settled for an hour of worship
and fellowship—an "All-Friends Confer-
ence" in miniature, where Christ was
honored and the name of Friend given a
deeper significance in the unity that led
all to acknowledge his headship over the
gathering.

Actually present, but with no official
obtrusiveness, were the Clerks of Gene-
see Yearly Meeting, (General Confer-
ence), and Ohio (Conservative); the
Assistant Clerk of New York Yearly
Meeting (Gen. Con.), and the Re-
cording Clerk of Baltimore Yearly
Meeting (Five Years Meeting). Accep-
table and helpful messages were brought
by members of each of the groups repre-
sented, and a simple organization was
effected to strengthen the assurance felt
that there would be a similar gathering
next year, "if the Lord will."

LINDLEY D. CLARK.

Orlando, Florida.

MEMORIAL SERVICES FOR HERMAN O. MILES

Memorial services for Herman O.
Miles were held in the Friends Church at
Ludlow Falls, Ohio, on January 5, 1936,
conducted by the pastor, M. Marie Cas-
sell. Before going to Oregon, last
Spring, Herman Miles had acted as pas-
tor of the meeting at this place in his old
home community for a number of years.

That he was loved and respected, not
only in his own meeting and in the im-
mediate community but in other denomi-
nations and other communities as well,
was attested by the number that attended
this service.

Marie Cassell spoke of the work Her-
man Miles did in the local church, of the
high regard in which he was held by his
competitors when in business before mov-
ing to Richmond, and of his work in the
cause of temperance. She also spoke of
his interest in the work while serving as
Financial Secretary of Earlham College,
and of the effort he put forth while hold-
ing the same position in Pacific College
at Newberg, Oregon.

Rev. W. A. Freeman of the Congrega-
tional Christian Church of Ludlow Falls
spoke briefly of the fineness, the gentle-
ness and the loyalty in the life of Her-
man O. Miles.

NO COUSIN OF HIS!

Walter J. Homan writes from Hono-
lulu that he has had communications
from friends informing him that on three
occasions a man claiming to be a member
of the Society of Friends and posing as
his cousin has used his name for the pur-
pose of "borrowing" money. The im-
postor has used different names in dif-
ferent places.

Books by and About Kagawa

Because of the great interest in Kagawa's visit to this coun-
try, these books make particularly timely reading.

KAGAWA, by William Axling.....\$1.00

An inspiring, authentic biography of this great Christian leader, with
excerpts from his MEDITATIONS.

INTRODUCING KAGAWA, by Helen F. Topping.....15 cents

Miss Topping has for years been Kagawa's English secretary and there-
fore, is well fitted to write a story of his life which will make him known
and understood by Americans. 36 pages.

MEDITATIONS ON THE CROSS.....\$1.50

A new book by Toyohiko Kagawa which gives one an insight into his
philosophy of life and shows the Cross as the only possible Way of Life.

SONGS FROM THE SLUMS.....\$1.00

These poems were written while Kagawa was teaching the law of love
in the slums of Tokyo. Here is a realism which will prick one's self-com-
placency and awaken the social conscience.

LOVE THE LAW OF LIFE.....\$1.00

THE RELIGION OF JESUS.....\$1.00

New editions of these books at popular prices.

A GRAIN OF WHEAT.....\$1.00

A novel which has just been translated into English and of which more
than 200 editions have been sold in Japan. This book, which has also been
adapted to the Japanese stage and screen, illustrates Kagawa's plan for
Christian Cooperatives.

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street

Richmond, Indiana

LINCOLN DAY CELEBRATION ON FEBRUARY ELEVEN

Lincoln day was celebrated at Grinnell,
Iowa, this year on February 11: not the
birthday of the Great Emancipator, but
the golden wedding anniversary of our
Friends, Robert and Christina Lincoln,
whose long years of fine activity have
endeared them to the people of the com-
munity which they have served for half
a century.

In honor of their fiftieth anniversary a
family dinner, shared by representatives
of the various meetings ministered to by
Robert Lincoln, was held in their home.
Later in the afternoon, friends and rela-
tives called to offer their congratulations,
to write their names in the guest book,
and to view the many appropriate gifts
presented in honor of the occasion.

Both Robert and Christina Lincoln look
back upon long lives spent in the main,
serving Friends in and near Grinnell. It
was back in the Spring of 1865 that a
tired, five-year-old boy, Robert Lincoln,
and his parents got off the Rock Island
train at Grinnell, where the railroad
ended, and continued by cart their jour-
ney to their new farmhome southwest of
Grinnell. At about the time the boy was
starting his life in Iowa, a baby girl,
Christina Swanson, was being rocked in

a cradle in a little house in Caithness,
Scotland. She grew up and followed two
brothers and a sister to Grinnell, where
she met and married Robert Lincoln.

Soon after their marriage he began
preaching, and for over forty years min-
istered to the spiritual needs of Friends
at Oak Grove, Sugar Creek and Westfield
Meetings. Three of their five children
(one of whom is Hazel Lincoln, formerly
of the Mission Board Staff at Richmond,
now at Berea College, Kentucky) were
present to join with their parents in the
celebration of their golden wedding anni-
versary.

CHEROKEE FRIENDS FEEL ENCOURAGED

Since the coming, September 1, 1935,
of Alfred P. Smith and wife as pastors
of the Friends Meeting at Cherokee,
Oklahoma, there has been a marked in-
crease in attendance at services there.

Early in October Rally Day was suc-
cessfully observed in all the departments
of the Meeting, while the subsequent re-
organization of their Fellowship Club has
done much to secure the cooperation of
the men in the activities of the church.

The choir is functioning in a fine way,
adding its splendid background to the
worship services. In connection with the

choir a male quartet has been formed which is often heard at the evening worship hour as well as at the gatherings of the Men's Fellowship Club. It has also answered calls for service outside the Meeting.

Under the efficient leadership of the pastor's wife, a junior church has been started which has been well received by both parents and children. During the past three months the average attendance has been twenty-five.

Interest in the work of the Christian Endeavor has been stimulated by the president, Homer Carpenter, and by the two-day conference held recently by the Christian Endeavor societies of Cherokee Quarterly Meeting. Frank Davies, Superintendent of Kansas Yearly Meeting and pastor counselor for Kansas State C. E. Union, was the guest speaker.

During the month of January, a two weeks' revival was held by Alfred Smith, assisted by Paul Brown, song leader. Friends generally were strengthened in their faith by the fine expositions given of vital subjects, while a widespread awakening among many non-Christians, including several young people, was manifested.

Cherokee Friends feel greatly encouraged, and are united in their efforts and prayers that God may be honored, his Church built up, and his will accomplished in the lives of his followers.

PROGRESS AWAY DOWN SOUTH IN TEXAS

The February Friendswood Quarterly Meeting, held at Friendswood and Bay Shore, was a time of great blessing. Oscar L. Battin of Ramona, Oklahoma, was the visiting minister. He spoke Thursday evening at Friendswood on the "Stewardship of Prayer," Friday afternoon to the Meeting of Ministry and Oversight, and Friday evening to the Christian Endeavors on "The Stewardship of Life." The C. E. Session was well attended by the young people, and the presence and message of J. T. Morrow of Dallas, State C. E. Secretary, were greatly appreciated.

At Friendswood on Saturday the regular meeting for worship was held at 10:30, with dinner in Academy Hall, and the Business Session at 2 p. m. The remainder of the Quarterly Meeting was held at Bay Shore Meetinghouse, beginning a two weeks' revival with Oscar L. Battin as evangelist.

The Evangelistic Committee reported a new meetinghouse under construction at Clover Leaf, where they expect to organize Sunday School and have preaching next Sabbath. Also plans are completed for the construction of a meetinghouse in Houston, and work will begin immediately in the hope of having it done in

time for our Yearly Meeting Superintendent, Frank Davies, to hold a series of meetings when he visits us in March.

At last the way seems to be opening for Friends in Texas. Through THE AMERICAN FRIEND we wish to ask the prayers of all Friends that this work may prosper. "The harvest truly is plenteous but the labourers are few." People in Texas are hungry for the plain simple gospel which we preach.

Friends coming South to the Texas Centennial may get in touch with Texas Friends by writing to Harold A. Selleck, Clifton by the Sea, Kemah, Texas, or to Fred R. Newkirk, Friendswood, Texas.

SUMMER SCHOOL PROGRAM IS ATTRACTIVE

The Pendle Hill Summer School bulletin is now ready for distribution. Under the continuous leadership of Douglas Steere of Haverford, Fritz Kunkel of Germany, Peter Scott of England, and Abraham Cronbach of Cincinnati, a term of unusual interest and value is in prospect. One important feature will be an educational seminar with Harold E. B. Speight of Swarthmore, Hilda Smith of the Workers' Education Movement, Rollo G. Reynolds of the Horace Mann School in New York, and others, taking part.

An increasing number of Monthly and Quarterly Meetings are making a practice of sending one of their members each year for this significant month of intensive preparation for richer life and service. Write to Joseph E. Platt, Dean, Wallingford, Pennsylvania, for particulars.

BIRTHS

SELLECK—To Harold A. and Edith Selleck, Clifton by the Sea, Kemah, Texas, February 1, 1936, a daughter, Mary Alice.

MARRIAGES

BENNETT-HULL—At Central City, Nebraska, February 17, 1936, Dr. Eunice Ruth Hull, recently returned missionary from India, and Claude F. Bennett, Ovid, Colorado. Dr. S. L. Hull, father of the bride, minister.

DEATHS

BIDDLECUM—At the Friends parsonage at Charlottesville, Indiana, February 4, 1936, Annie Biddlecum, aged sixty-nine years. She was born in Warren County, Ohio, was converted at the age of twelve, and joined with the Baptist Church. On June 14, 1911, she was united in marriage to Homer G. Biddlecum, a Friends minister, and she transferred her membership to Friends. She was a faithful pastor's wife, and for nearly twenty-five years, a real helpmeet. Friends everywhere attest her Christian character and service. With her husband she served pastorates at Cuba and Xenia, Ohio, Emporia, Kansas, LeGrand, Iowa, Traverse City, Michigan, Kokomo, Russiaville, and Charlottesville, Indiana. She leaves her husband, at Charlottesville, and two sisters and three brothers at Clarksville, Ohio. She had been in poor health for four months, but her going was sudden, a second stroke of paralysis taking her away in three hours.

BLAIR—At his home near Archdale, North Carolina, December 25, 1935, Edward C. Blair, son of the late Benjamin and Rachel A. Blair, aged sixty-six years. He was a birthright member of Springfield Monthly Meeting, and later, when it was set off from Springfield, a faithful member and Elder of Archdale Monthly Meeting. He rendered valuable service in his own meeting and community, as well as in North Carolina Yearly Meeting, of whose Permanent Board he was an active member and of whose Trust Funds he was Treasurer. His wife, Annie Meredith Blair, survives him.

CHAMNESS—At Mooreland, Indiana, February 4, 1936, Alonzo A. Chamness, aged seventy-seven years. Born January 3, 1859, he was a birthright Friend and a member of Mooreland Monthly Meeting. He was always faithful in the support of his own meeting and keenly interested in the work of Friends everywhere. Because of the illness of his wife, Libbie Chamness, private services for the relatives were held in the home at Mooreland in charge of Chester B. McKean.

CLEMENS—At her home in Wilmington, Ohio, January 8, 1936, Ella Clemens, aged seventy-six years, widow of Leroy Clemens, whose evangelistic efforts in various parts of Ohio and throughout Wilmington Yearly Meeting she had so ably shared. She was a quiet, devoted Christian worker, and, as long as her health permitted, took part in the various activities of the Church. Funeral services were conducted by Ward Applegate with interment at Wilmington, Ohio.

QUAKER
EST. 1893

GEORGE
SCHOOL

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PREPARATORY

GEORGE SCHOOL is operated by a Committee of Philadelphia Yearly Meeting (Race Street). Its special rates and scholarships are available to the children of Friends of all Yearly and Independent Meetings. More than half of the students are children of Friends.

Preference is given to applicants for the lower classes. In filling the small number of places available in next year's Junior and Senior Classes, preference will be given to Friends children up to Sixth Month 15th.

The 1936 catalogue and other information will be sent upon request.
GEORGE A. WALTON, Principal, Box 351, George School, Pennsylvania

GREEN—At the home of his daughter, Frances W. Haworth, in Columbus, Ohio, February 9, 1936, William D. Green, aged eighty-four years. The son of Levi and Grace Green, he was born in Highland County, Ohio, near Leesburg, April 18, 1851. He was a life-long Friend. Following his early conversion, he constantly manifested the fruits of a devoted, consecrated Christian life, and was always eager to better the lot of his fellow men and to advance the cause of the Kingdom. On June 15, 1876, he was married to Matilda Thornburg who, with their two sons and daughter, survives. Funeral services were held at his home church in Xenia, Ohio, in charge of the pastor, De Ella Newlin, with interment at Leesburg.

HAROLD—At the home of her daughter, Lura H. Hunt, in Indianapolis, Indiana, January 24, 1936, Ella S. Harold, aged eighty-one years. She was born near New Castle, Indiana, the daughter of Ezra and Hannah Palmer Spencer. Her father was a pioneer educator and minister. She received her education at Spiceland Academy and Earlham College, and for some years was a teacher. Following her marriage in 1878 to Dr. Cyrus N. Harold, whose death preceded hers, they made their home in Richmond, Indiana. In 1895 they moved to Indianapolis, where she was a loyal member and Elder of the First Friends Church. Until her death she maintained an interest in the work of all of the departments of the Church, and at one time served as teacher in and superintendent of the Sunday School. She was a member of the Board of Directors of the Bertha Ballard Home and rendered valuable service in that and other lines of Christian endeavor until failing health lessened her activities. She retained a hopeful outlook on and interest in life. Funeral services were conducted by her pastor, O. Herschel Folger.

HINSHAW—On February 12, 1936, at Bloomingdale, Indiana, Gulie Elma Hinshaw, aged eighty-six years. Since the death of her husband, John R. Hinshaw, ten years ago, she had lived in the home of her brother, Wilson H. Allen, where she was tenderly cared for during her declining years. She was a life-long member of Bloomingdale Monthly Meeting in which she was an active and interested worker to whom many responsibilities were entrusted. At the time of her death she was an Elder. Funeral services were held from the Meeting-house with the pastor, Lyman G. Cosand, in charge. Another brother, Henry Allen, survives.

HENLEY—At Whittier, California, January 29, 1936, Louella Perkins Henley, daughter of Elias and Sabina Pegg Perkins, aged seventy-two years. She was born in Guilford County, North Carolina, February 14, 1864, and attended school at Oak Ridge Institute. For some time she taught in the public schools of Guilford County. In 1885 she was married to Jesse A. Henley. Until 1908 they made their home at Deep River, North Carolina. Then they moved to Guilford College where, during the seven years while their children were in school, they had charge of the farm and campus. In 1920 they moved to Richmond, Indiana, while from 1924 to 1929 they lived at Southland Institute in Arkansas. Louella Henley was vitally interested in her home, her family, and in her Church and its worship. The causes of peace and temperance were also very dear to her. Her husband and five children, one of whom is



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JAMES F. WALKER, *Principal*, Westtown School
WESTTOWN, PA.

David E. Henley of the Whittier College Faculty, survive. Funeral services were held at Whittier with interment at Deep River, North Carolina.

RITTENHOUSE—At Corvallis, Oregon, November 19, 1935, Jane Badgley Kinney Rittenhouse, aged ninety-seven years. She was born at Muscatine, Iowa, May 24, 1838, and married James E. Rittenhouse at Belleville, Illinois, September 30, 1872. He died in 1917. For many years she lived in Newberg, Oregon, where she was the oldest member of the Monthly Meeting. She was a true Christian character, and had the love and respect of many friends. One daughter and two sons survive.

SMITH—At his home in Marion, Indiana, February 8, 1936, Robert L. Smith, son of Isaac and Mary Thomas Smith, aged eighty-five years. He was a birthright Friend, belonging to Mississinewa, West Branch, and Second Friends, Marion, Meetings during his life time. He served his church variously as a Sabbath School teacher, an Elder, Clerk of the Quarterly Meeting, and, for twenty-nine years, as Clerk of the Marion Quarterly Meeting on Ministry and Oversight. Aside from these services to his local meeting, he was keenly interested in the work of Indiana Yearly Meeting, at the sessions of which he was a regular attendee. On April 14, 1877, he was married to Rena Price, a granddaughter of Nathan Coggeshall, who with two daughters, survives. Funeral services were conducted at Second Friends Church, Marion, by Herbert Haldy.

STIEFEL—At his home near Salem, Indiana, January 20, 1936, Christian Martin Stiefel, aged seventy-four years. His wife, Hulda Jane Hollowell Stiefel, preceded him in death many years ago, but one daughter, Celia, survives him. He was a valued member and overseer of the Blue River Meeting, which he had served as treasurer for the past twelve years.

FOR SPECIAL OFFERS

For special offers on all kinds of visual aids, 16 m. m. motion picture cameras and projectors, stereopticons, still film projectors and still films, including the new series of six lessons on "Alcoholic Education," write to Frank W. Dell, 515 E. Camilla Street, Whittier, California.

He was a loyal Friend, an exemplary citizen and a true Christian. Funeral services were conducted by the Pastor, E. Howard Brown.

STRATTON—On November 25, 1935, William Stratton, son of Elisha and Elizabeth Stratton. He was born November 8, 1847 and was reared in the vicinity of West Branch, Iowa, where he married Mary Elma Briggs, who died in 1905. Since 1891 he had lived in Oregon, making his home at Newberg, and, during the last sixteen years, at Portland. Four children of his first marriage and his wife, Emma F. Stratton, survive.

STUBBS—At the home of her late sister, Mrs. William N. Trueblood, in Richmond, Indiana, February 5, 1936, Mary Anna Stubbs, daughter of Eli Stubbs and wife. Born in West Elkton, Ohio, a birthright Friend, she was for twenty-nine years a teacher in the public schools of Richmond, and for many years a leader in the educational and cultural life of the city. She was a graduate of Earlham College and served for a time as a member of the Board of Trustees of the College. Four nephews survive.

WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, \$1.50 up. Restaurant service if desired.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting—4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Milton H. Hadley, Minister, 6041 Kenwood Avenue, Telephone Fair-fax 6641.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

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CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Denohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2309 Highland Avenue, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m. Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

MIAMI, FLORIDA

Friends Meeting each First-day morning at 11 o'clock, on 15th floor of Dade County Security Building, First Ave. N.E., near First Street, opposite old postoffice building. All Friends and others interested are invited. Additional information can be secured from the Clerk, Sara Parry Thomas, 2036 S.W. 2nd St., Miami.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for worship at 10:30 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 E. Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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